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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME L. CHICAGO, JANUARY 15, 1903. NUMBER 20

The Congress of Religion.

THE PEOPLE'S PULPIT, as a branch work of the Congress of Religion, is trying by the help of local committees in the different cities, to establish occasional services at which may be heard the noted preachers and scholars of all the churches. To hear the great thinkers upon the great questions of thought and life will be a rare privilege; and it is believed the unifying and uplifting influence will be large and helpful. In so far, such services, being in Theaters or Opera Houses and free to all, would provide a place of worship for the many without religious homes. In some places independent societies may be formed; but the Congress of Religion has no thought of binding the world with another denomination, but rather, of bringing all nearer together in the brotherhood of love and the religion of the life of God in the soul of man.

H. W. THOMAS, Minister at large.
VANDELIA VARNUM THOMAS, Associate.

Address 535 Monroe Street, Chicago, Ill.

SUNDAY NIGHT CONGRESSES.

So far this series of meetings has been confined to the City of Chicago and suburbs. This experience has proved the practicability of it in any town and it is hoped that ministers in other centers anxious to touch the synthesis and co-operation that spring out of a consideration of the ethical and religious problems of our day and the duties and opportunities of the churches in connection therewith, will further extend this work. Any co-operation possible on the part of the general organization will be cordially rendered.

Sunday night, January 18th, at 7:30 P. M., the Congress meeting will be held with the People's Congregational Church, 9845 Avenue H, South Chicago.—"The Larger Faith, Hope and Life." Speaker, Jenkin Lloyd Jones.

February 22nd, 5 P. M., University Congregational Church, Madison Avenue and 56th Street.—"The Public School, Interest and Extension." Speakers, Prof. O. T. Bright, Rev. R. A. White, and others.

February 8th and 15th not yet arranged for.

No meetings will be held in March, but engagements will be made for the months of April and May.

Address

JENKIN LLOYD JONES, General Secretary, 3939 Langley Avenue, Chicago.

CONGRESS WORK ON THE PACIFIC COAST. (See Next Page.)

CONTENTS.

	PAGE.
Notes	311
The New Thought.—H. W. THOMAS	314
Who Owns the Coal?	313
Revealing Love.—WILLIAM BRUNTON	316
The Development of Our Children	316
THE PROBLEMS OF THE SCHOOL THE HOPE OF THE STATE. How to Make the Farm Attractive to the Educated.—PROF. S. A. FORBES	316
The Backs of Books	318
To Young America.—*Edwin Markham*	319
A Few Thoughts—DR. ADOLPHE DANZIGER	319
THE SUNDAY SCHOOL—	
Chapter XIV.—Habits of Play.—W. L. SHELDON	320
THE FIELD—	
To 1903.—WILL B. CORWIN	322
Ethical Schools	322
Foreign Notes	322

Unity Publishing Company, 3939 Langley Avenue, Chicago.

The Congress of Religion.

WORK ON THE PACIFIC COAST.

After extended and careful correspondence, the interest developed and the spirit of co-operation found among the friends on the Pacific slope, have made it seem best that instead of concentrating our efforts in one meeting in San Francisco and vicinity, we should arrange a more extended Congress itinerary for the month of March and thus touch more centers, deepen the acquaintance between the believers in co-operation across mountains as well as across creeds and races, thus to prepare the way for a more representative rally of the resident friends of co-operation and religious fellowship later along.

The following tentative route is laid out: The eastern speakers will travel westward by the southern route and proceed northward on the coast, returning to Chicago by one of the northern routes. As many points will be touched and meetings arranged for as can be included during the month of March.

Dr. H. W. Thomas and his wife, Mrs. Vandelia Thomas, left for California this week, and are prepared to fill engagements to speak at once. Their headquarters will be at Los Angeles, and they can be reached through the General Delivery at that Post Office.

Definite announcement is made that Dr. E. G. Hirsch and E. P. Powell of Clinton, N. Y., Vice Presidents of the Congress, Rev. R. A. White and Dr. Paul Carus, Directors, and Jenkin Lloyd Jones, General Secretary, will take part in this itinerary, and if adequate arrangements can be made, others will join in this mission in the interest of the harmonies, this fellowship itinerary. It is proposed to hold no longer than one day session in a place, and single meetings or single lectures will be provided for as far as practicable. When possible it is hoped that local committees will arrange for the co-operation of the ministers and churches in the vicinity.

Individual speakers can be engaged to lecture or preach as far as time will permit.

Special lecture topics will be furnished on application.

The following subjects are suggested for Congress discussion:

"The Harmonies of the Universal Faith; or, The Common Hopes of Humanity," led by Rev. H. W. Thomas.

"The Harmonies of Scholarship; or, The Unities of Knowledge," led by Dr. E. G. Hirsch.

"The Unities of Sociology; or, The Needs of Civic Piety," led by Rev. R. A. White.

"The Common Grounds of the Sects; or, The Unities of Worship," led by Jenkin Lloyd Jones.

As soon as possible we hope to transfer the details of this itinerary into the hands of local agents. Meanwhile correspondence is solicited by the General Secretary.

Meetings can be arranged for *en route*, at New Orleans, if the most southern route is taken, or at Kansas City, Lawrence or Topeka, if the other route is taken. Pasadena, Los Angeles, San Diego, Santa Barbara, San Francisco, Berkeley, Leland Stanford University, San Jose, Sacramento, Portland, Tacoma, Helena, Salt Lake City, Denver, Colorado Springs, and Omaha, are among the possibilities in about the order named.

No financial conditions will be exacted from any locality beyond the local expenses of advertising, room, etc. But it is hoped that the Congress will be sufficiently sustained to meet the traveling expenses of the speakers, and it is expected that this *minimum* sum will be assured by the friends at the known centers of interest so that all places desiring meetings and willing to arrange for them can enjoy the same without financial exactions.

Among the friends on the Pacific Coast who have already expressed their interest and willingness to co-operate as local committee and who solicit further correspondence are the following: Dr. David Starr Jordan, Leland Stanford University; Rev. Dr. R. Heber Newton, Chaplain Leland Stanford University; Rabbi Jacob Voorsanger, San Francisco; Rev. Charles R. Brown, Pastor First Congregationalist Church, Oakland, Cal.; Rev. Edward L. Parsons, Protestant Episcopal Church, San Mateo, Cal. We are assured of the co-operation of many others, but our correspondence is not yet sufficiently advanced to warrant the publication of their names in this issue.

Annual Membership $5.00. Life Membership $25.00. Societies $10.00 and upwards.

Suggestions, contributions and inquiries from any friends on the Pacific Coast are now in order. Also rom any friends, ministers or otherwise, living to the eastward, who will be interested in joining in this campaign of fellowship and co-operation in the interest of things held in common. Address

JENKIN LLOYD JONES, General Secretary, 3939 Langley Ave., Chicago.

Copies of this Circular will be mailed in any number to friends asking for them.

UNITY

VOLUME L. THURSDAY, JANUARY 15, 1903. NUMBER 20

If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it.—JOHN RUSKIN.

The *Pacific Unitarian* has entered upon its eleventh year. It is not only the genial go-between of the Unitarian churches of the Pacific Coast, but it is a bright exponent of progressive ideas and generous sympathies in religion. We congratulate it upon its career so far and hope for it a long life of continued usefulness.

UNITY sends its greetings to the Norse Land and congratulations to its cheerful singer and charming story-teller, Björnstjerne Björnson, Norway's "Grand Old Man," who has just passed his seventieth birthday. Here is a poet of the people, a dramatist of democracy, an enthusiast without superstition, a Norwegian who belongs to the world.

Marconi thinks that his wireless messages will travel farther by night than by day. Surely even the darkness "shall be light about thee." So long have the forces of evil delighted in darkness that it is inspiring to think that the time is at hand when virtue will speed its messages through the night and love wait for the dark that it may hasten more speedily and fly the farther on its missions of peace and good will.

The Rev. W. E. McLennon, a Methodist pastor now of Evanston, recently of successful ministry in Chicago, has been writing to the *Methodist Review* some searching words in regard to the relation of laymen to the church. He says:

> Never were the opportunities for Christ-like service so numerous. In Christian lands there are millions growing up right around our church doors—many of them the sons and daughters of church-members—who never cross the threshold of a church from one end of the year to another. The rich, many of them, are growing up as purely pagan as were the Romans under the Cæsars. The working classes, as a rule, will have nothing to do with the church. Our cities, admitted to be the plague-spots of the earth, are working out their destinies without any particular concern for the church or for Christianity. What is the remedy? There is but one. It is the same means which organized the church and sent it forward on its glorious career: the same which made the Waldenses, the Franciscans, the Puritans, the early Methodists, such mighty forces in the world of their day. The laity must arise. Without waiting for star preachers or hesitating leaders among the stated ministry, the laity should manifest its call and privilege."

There is something grim if not dastardly in the inevitable rise in price of the essential commodities of life at the time the need for such is most dire. Chicago capitalists are prompt in putting at the disposal of the Bureau of Associated Charities several thousand tons of coal the very days that the price of bituminous coal soars upward out of reach. The cartoonist recognizes the sarcasm of the situation and is able to illustrate it more effectively than the philosopher or the moralist. Two pictures are before us. The pulley that lowers the million-dollar benefactions to the University of Chicago at Christmas time raises at the other end of the rope the kerosene can high above the consumer's frantic reach. Another cartoon shows Rockefeller putting a million-dollar check into the stocking of the sleeping Harper while he puts the other hand into the pockets of the people and takes out twenty million, which is the result of the December squeeze secured by the harmless announcement, "Kerosene advanced one cent a gallon during December."

In the intellectual life, as in the moral, giving is the sure condition of receiving. Emerson wrote in his Journal for 1846, "What a discovery I made one day that the more I spent, the more I grew; that it was as easy to occupy a large place and do much work as a small place and do little; and that in the winter in which I communicated all my results to classes I was full of new thoughts." It is good to remind ourselves that no study is really profitable unless it brings us into closer touch with the lives of our fellow-men. We know best the things that we find it possible to pass on to others, and are ourselves fullest of inspiration when we are giving out continually the inspiration that has come to us. Here, as everywhere else, power grows by use. The teacher who takes in new material continually in order that she may give it out to her scholars will not soon grow stale. The minister who is always a learner, that he may become all the time a better teacher and preacher, will never reach a "dead line." The spiritual harvest comes only with toil; but if the ground be plowed deep and the seed be scattered freely enough, there will surely follow at length the thirty and sixty and hundredfold of increase. "Work and trust" is a good motto for those who are toiling for the invisible returns of truth, righteousness and love in human souls.

It is a suggestive comment of the trading instincts of our time, the widespread assumption in commercial circles that wireless telegraphy will have little practical value because it cannot assure secrecy. Are there no messages to be flung across the seas except those that represent intrigue, speculation and competition? Is there no trade worth perpetuating that can be handled by publicity? Are messages of love, tidings of death, notes of disaster and of triumphs not worth sending if they can be intercepted? Rural telephone systems string whole neighborhoods upon one wire and it is possible for any neighbor who has time to waste to take down the receiver to overhear another neighbor hunting his calves over the wire, to learn the success of a neighbor's baking, or to hear the children arranging for their picnic, and there is no harm done. These telephoning farmers have learned that it is un-

safe to "backbite" over the wires, but they have also learned to rush to the wire whenever the doctor's call is sounded or the fire alarm is given. Such neighborhoods are benignantly socialized thereby. Let wireless telegraphy be perfected to its utmost limits so that the weather vane on the farm house in Nebraska will catch for the benefit of the residents the tidings of life, good will and the messages of disaster that sway human hearts on Russian steppes and Brazilian pampas. This is publicity indeed, and Publicity is the coming word in economics, civics and the spiritual life. Let us not be afraid of the life in common.

Who is to blame? Perhaps nobody, because the fault lies with everybody. Railroad men, coal dealers, capitalists, are ready with figures which to the uninitiated are unanswerable. One fact alone is plain and indisputable, viz., that there is a coal famine through the length and breadth of our land. There is grim irony in the fact that one of the judges in the great coal strike arbitration committee was summoned home by his wife because she was suffering for want of coal. Here in Chicago we have given up the cry for anthracite; the long suspension of mining is an obvious and adequate excuse for that scarcity. But people are shivering in the homes of the elegant as well as in the homes of the poor. Great industries are in suspension and even the great municipal needs of water, gas, and transportation power are threatened for the lack of bituminous coal, of which Illinois, Indiana and Iowa have measureless supplies. If with all the boasted energy of modern commercialism and the success of private enterprise, the mechanism of trade is inadequate to meet this expected demand, for there has been no unusual stress of weather, it means that our present system of private exploitation of public needs is breaking down from its own weight and there is something radically wrong. The remedy is not an emotional burst of philanthropy which will subside as soon as the thermometer rises, but whatever it is, it must be sought for in the deliberation of July heat. If zero weather is to be provided for the provision must be sought for when the thermometer is 90 and more in the shade.

"Deacon" Bross, as he was familiarly known in Chicago, made the *Chicago Tribune* the great daily of the west, in many respects one of the most admirable newspapers published in the nation. The *Tribune* in turn made its editor and publisher wealthy. Dying he left a fund of money in charge of the trustees of the Lake Forest University, the income of which was to be used

"To call out the best efforts of the highest talent and the ripest scholarship of the world, to illustrate from science or any department of knowledge, and to demonstrate the divine origin and the authority of the Christian Scriptures, and, further, to show how both science and revelation coincide, and to prove the existence, the providence or any or all of the attributes of the only living and true God, infinite, eternal, and unchangeable in His being, wisdom, power and holiness, justice, goodness and truth."

The trustees of that institution have now offered out of this income a prize of $6,000 for the best book written in defense of the Christian faith. The offer is "open to scientific men, Christian philosophers and historians of all nations." This is an interesting challenge and it will not be strange if the line of argument and the conclusions arrived at will be very different from those conceived of by the prosperous "deacon." If revelation and science are to be reconciled, science must dictate terms to revelation rather than revelation to science. The authority of the Christion Scriptures cannot be determined until the previous question is faced and answered, "What is Scripture?" "By whom, when and for what purpose were these Jewish and Christian books produced?" Indeed "Christian faith" itself, if it is to be handled by "philosophers, scientific men and historians," must be defined. Is Christian faith the trust, ethical insight and humanitarian compassion of Jesus, or does it consist in a confidence in the miraculous power and the vicarious atonement of Jesus? Is it to be found in what he taught or what other men have taught about him?

The Literary Digest for January 3 publishes in full Kipling's last and already famous poem, entitled "The Rowers," where, with characteristic outspokenness Mr. Kipling protests against what he deems the "unholy alliance of England with Germany" in order to "press for a debt off a lightless coast." This is the occasion of printing a most luminous estimate of Kipling by Edwin Markham on another page of the same paper. Here is a poet who sets himself to the task of estimating a poet, and he does it in the generous spirit of a poet. One can scarcely find in current literature men whose method and message are more widely apart than those of Markham and Kipling. The American poet is deeply religious. He hates war and looks for a social betterment to come by the emphasis of universal brotherhood and the intangible wealths of soul. Mr. Kipling is an opportunist, an imperialist, a man who accepts war as the grim condition of progress. And still Mr. Markham is just to this poet laureate of the drum and the bayonet, this gifted interpreter of "Tommy Atkins." Mr. Markham says that Kipling has done more than English arms to annex India to England; that he is the voice of British imperialism, the "poet of energy," "the laureate of action." "No other literary man ever pressed so closely to the heated center of the flying hour. He rejoices in the hot arena where men love and lust, where they fight and die. * * * Through his ringing lines we hear the jingling of coins on the dicer's table, the rhythmic minuet of the pistons, the hiss and innuendo of the bullets," and more of that kind. With equal justice, as we think, does he recognize that Kipling "lacks spiritual vision and fails to apprehend the empire of the unseen." He also reminds us that Kipling is still a young man. Is it too late for this highly gifted man yet to come to the poet's rarest and indispensable gift,—ethical insight, spiritual humility and the joy of kinship with man as man, in high indifference to language, race pretensions and political

record? Surely we may hope. For Mr. Markham again reminds us that the "Recessional" is a high-keyed poem, touching the Puritan nerve, and that "Gunga Din," rude and coarse as it is, stands a near neighbor to the Beatitudes on account of the tender humility in it, and that "The Last Chantey" is a superb poem, built up and breathed into by the creative imagination. In Kipling's earlier poems Markham hears the "strumming of the banjo." In the ballads of his middle period he hears "the melody of the street harp mixed with the noises of the crowd." The poems of the third period he says "rise into the splendid reaches of orchestral brass and silver." May we hope for a fourth period where we may hear the profounder soul-mellowing notes of a cathedral organ? Hoping against hope, we still hope for Kipling. Let all lovers of high poetry pray for him.

Who Owns the Coal.

A significant indication of the deeper life of the year just gone was the astounding increase in the Socialistic vote, which last November rose from 100,000 to about 400,000, Massachusetts, the most intelligent, and, in popular estimate at least, the most conservative State in the Union, making the greatest increase, its vote going from 11,000 to 34,000. This means that the word "Socialism" no longer indicates a fad or the rant of the agitator. It is hard to say what it does mean, because it is a movement and not a conclusion—in thousands of minds it is an attitude rather than a theory even, but it is quite safe to count some of the things that it is not.

It is not the red flag of the anarchists; it is quite the opposite. It calls for not less law, but more law, more and better laws. It is not treason against the state, because it would increase the function of the state. It is not the clenched fist of the poor in the face of the wealthy, for capitalists, captains of industry, millionaires are enrolled among its advocates. It is not the blatant cry of the ignorant against the cultured, because college students, professors, preachers, editors, poets, statesmen, philosophers and philanthropists innumerable are not afraid of it and are willing to wear the name when evil is spoken of it. It certainly is not an atheistic or an irreligious cry, for its most tender and besetting as well as confident claim is coming to be that the meek and lowly Nazarene, the founder of Christianity itself, is its Arch-Prophet and holy leader, and its most effective advocates are those who array themselves under the banner of what they call "Christian Socialism." It is not even a radical cry, for, particularly in England, some of its most persistent advocates are found among the clergy of the Established Church. We are told that the "Fabian Society," which represents the most effective propaganda in England, is peculiarly allied with the young men of the High Church wing. Because of its vagueness, the word "Socialism" is a doubtful badge; but every lover of his kind must come to rejoice in its growth, because it is a blind groping towards brotherhood. It is a tardy recognition of the common property of the world and a timely challenge of the validity of the title of much that passes for "private property" in this world today.

The economic and political questions of 1902 are also the religious questions and the ethical quest of today. In Arizona the question some years ago was asked, "Who owns the rivers with their all too scanty supply of that which produces food, raiment and houses for the children of men?" And the state answered, "The river belongs to all those within reach of its bounty." And it taxed its ingenuity, it demanded of science, philosophy and jurisprudence to find a way to wisely distribute that source of common wealth to the dwellers in the desert places of the West.

A similar question from a similar cause now comes from the East. "Who owns the coal in the bowels of the Alleghenies? Who owns the subterranean rivers of petroleum? Who owns the measureless gas retorts hid away under the deep strata of the rocks?" The answer is coming with growing clearness, and it is an answer similar to that which came in regard to the water of the plains; and the problem of problems today is the state's question how to give back to all the people those resources of nature which were not made by man, or for any one or any one class of men, which can never be reproduced by man, and only a limited supply of which can ever be used by any one individual.

This question is so searching that it cannot be answered until it is made to cover those counters of the coal and gas and petroleum that have already been converted into the coin of the realm, the dollars that primarily represent this bounty of nature, augmented by the sweat and the blood of those who transferred this wealth from the cabinets of nature into the coffers of men; those mighty fortunes now claimed by those who have managed wisely or otherwisely, honorably or dishonorably, to put great masses of these natural resources to their own personal credit. "What is wealth for?" "Wherein does the individual's title to it lie?"

The recent plain speech of Prof. Bascom concerning the Rockefeller millions in the Chicago University, brings this question home in Chicago. Let those who would lightly dispose of this question, who would give a flippant answer to this agony of conscience, note fully that every answer measures the man who makes it; it indicates how deeply he has thought upon the subject and how sensitive is his conscience concerning the matters involved. The questions that gather around these mighty fortunes cannot be parried by the brutal retort of "They all do it," and "You are another," which retort made lyrical constituted the rallying song of "Robin Hood and his merry band in the forest of Sherwood." There is somewhat of honest sweat in every dollar that was ever coined, and, however tainted the claim may be of the man who last handled it, that dollar is sacred by virtue of the sweat in it that lies back of the last man's claim upon it. Perhaps, too, we may trust that money, like water, purifies itself in the running stream. The law of competition, ghastly as it is at best, allied of necessity to the law of the jungle, cannot be extended to cover the ingenuity and intrigue which perverts railroads from the common

law standards of public carriers, showing partiality to none, that bends and corrupts legislatures and casts its fell spell over the tribunals of justice. The benignity that flows from dollars thus accumulated further on will prove the divine bounty of the universe, indicate that, as Emerson says, "the dice of God are loaded," vindicate the old Psalmist in his high faith that "He maketh the wrath of men to praise Him;" but it can never excuse wrong-doing or make greed or selfishness religious, however clothed in pious phrase or Christian claim.

The solution of this problem of wealth however attained, has found its best objective interpretation yet reached in the saying of the great American Iron Master, "A man should be ashamed to die wealthy." The more legitimate his method of accumulation, the more imperative is the demand of conscience upon such accumulation. For the truly wealthy man is called upon to administer not only the divine deposits which circumstances have put into his hands, but that diviner deposit which nature has put into his heart. Can a man be held responsible to mankind for the administration of the coal he has found in the mountain side and not be held still more responsible for the brains which God entrusted to him at birth, the diamond mine in which he has found his ideas and his principles, the gems "of purest ray serene?"

Beyond all questions of legitimate wealth-*getting* lies the other still more difficult question of legitimate wealth-using. No consecration of a million will atone for the desecration of untold millions withheld from the world's work. But the wealth of the truly wealthy will be invested promptly, not in the name of charity, but in the name of justice; not as a kindness, but as a duty. It will be invested in those activities that are most humane and humanizing. It will be deposited in the bank that is most permanent, the bank of public weal; the bank of public education; the bank of public morals, of civic righteousness. It will be used to build the ramparts of the city of Light in the kingdom of God right here, which may well be called "golden," for gold is needed in the building, and for this use, humanly speaking, was the gold made. "For the earth and the fullness thereof is the Lord's."

The New Thought.*

Long ago it was said, "There is nothing new under the sun." What has been, is; what is, will be. The order of nature abides; the generations of earth come and go, live and die, and between cradle and tomb they travel over the same old paths of experience —of labor and rest, loss and gain, laughter and tears, sorrow and joy. And it is not strange that this old writer should say, "Vanity of vanities, all is vanity; emptying, unsatisfying is the life of man."

Such is the near, the sense vision; but seen in larger light, all this that we call the transient, the changing, is a part of an order, the changeless order of change; and this order is progression; is a vast process of the ever becoming. Hence, there is the new in the world of thought and work, not only improvements in the old ways of travel and labor and lighting homes and cities, but the new ways of travel by steamships and cars, new appliances in all the industries, and electric lights making the night as day. As in work, so in thought. Mankind continues to think upon the same old problems of life, of God, of world and being, but to the growing rational and moral consciousness there are new visions of the true and the good.

And so there has grown up in these great years what has come to be known as the New Thought. Not new, of course, in the sense that new fields of exploration have been entered, for it deals with the same old question of Theism, Ontology and Cosmology. Nor is it wholly new in these, for the same general theories have been taught by the thinkers of the past, but new in the sense of deeper, wider valuation tion, emphasis and practical application. Generally classified, it is on the spirit side of man and the universe, as opposed to the material view.

It is possible only to suggestively state its place in the field of philosophy. The bottom question is as to the fact and the powers of the mind: whether there is such a thing as mind as an entity, or only the sense impressions, or sensations; and whether in knowing the mind knows only the impressions made by things, or knows the things that make the impressions.

The sensational philosophy—the English school of Locke—claims that sense knowledge is all, and that not things, but only the impressions, can be known.

Over against this material conception is the spiritual or ideal school with the claim that mind is in itself an entity, having in its own essential constitution the laws of thought; and as such, knows not only impressions, but knows things; and not only this, has a world beyond the senses, and knows the principles and qualities of the good; knows God.

Over against the sense school of Locke arose Bishop Berkeley, Hume with the startling statement that if it is possible to know only impressions then there is no way to know that there is anything but impressions. The fact of a world of the real outside of the mind is at best but an unverifiable inference which one may deny, and which Hume did deny. From its own premises the Sensational School could make no answer, and thus England in the seventeenth century stood face to face with black unrelieved and unrelievable skepticism.

The philosophy of Aristotle that had stood amidst all the changes for two thousand years was tottering; the ideal was giving place to the material. The Baconian method of induction was leading out into the vast discoveries of the outer world; the tendency was to materialism; it looked not to the internal, but to the external. It led on to the sensationalism of Hobbes and Locke, and finally to the materialism of Hartley and Priestley.

Philosophy had to begin again, not, of course, wholly anew, but to reconsider its own foundations in con-

*Dominion and Power. The Will to be Well: By Charles Brodie Patterson. The Alliance Publishing Co., 569 Fifth Ave., New York.

sciousness in the fact and nature of mind. This began with Descartes affirming the fact of thought and being: "I think, therefore I am;" and this beginning of idealism led on to the clearer affirmations of Spinoza and Malebrauche. The great facts of the inner world began to rise up over against the amazing revelations of science in the outer world.

The Scotch thinkers, Reid and Steward, began to lay the foundations in the "common sense" of mankind, as they called it; the German Kant did the needed work of establishing the validity of the rational and moral consciousness; Ficht affirmed the Infinite Ego; and at last Hegel stood at the centers of thought and being, stood with the Absolute, with God. Mind, spirit, is the all. The universe is the objectivized expression of omniscent, omnipotent, infinite Love. God is love; love is goodness in action. In man the creation comes to consciousness; man is the image, the expression, the child of God. This is the *Logos,* the plan or reason of Philo, of St. John.

Standing at the extremes of the material, seeing only through the external senses, the spiritual disappears; at the extremes of the ideal, with only the soul-vision, the material may drop out of sight. But the world was coming to see that the universe is one—the one turning, forever viewing as a whole, and that the really healthy-minded philosophy must somehow have the inclusive vision of the all. Hence there arose, had to arise, the mediating school of the later Scotch thinkers—Sir William Hamilton and Dr. McCosh—and Drs. James, of Harvard, and Dewey, of Chicago universities, to find a common ground of Ideal Realism, corresponding to the dual nature of man in his one being of body and soul.

In all this we find the place in philosophy of the New Thought. It is wholly on the side of the ideal, and with the Mrs. Eddy school goes to the extreme of the denial of the material, the denial of matter, of sickness, of the sense world, as the mistakes or illusions of "mortal mind." The New Thought teachers and healers accept the material world, the body and disease as facts, and hence do not try to heal by denial, but by the affirmation of truth, of love, of the divine in man as the superior power that is able to overcome the inharmonies of both mind and body, and in the realized oneness of the life of the human and the divine to attain the fullness, the wholeness of the perfect being.

The two schools, however, are one in their idealism, but that of Mrs. Eddy in its organized church form accepts and is bound by her teachings, and hence is less free than the teachers of the New Thought to whom the truth is its own and the only authority. And judged by their fruits, there is in both a vast power for good. It should be noted, also, that this marked emphasis and revival of the ideal is more than speculation; it accentuates the high religious value of such a vision of life and being. It is more than a healing power over disease; it is a philosophy of religion in which the health of the body is but one result, and incident in the harmonious order and ordering of the one or entire life in its conscious relations to and in the life of God. And worthy of note, that all this New Thought is rising up over and against the growing materialism of these years of greed, of the pride and power of centralized matter, of cold calculating force—the rule of might instead of right.

The theological place and value of the New Thought is in the reaction of the ideal against the materializing tendencies of the sensational in both philosophy and religion. If man is related through the sense to the material world only, if mind is not an entity, if there is not in man a deeper something—call it soul, spirit, the subliminal—that is conscious of the qualities of the good, that can know justice and love, know God, and in his measure be like God, then there is left only the sense vision that must range beneath the skies and halt this side the grave.

The New Thought emphasizes the divine in man; he is the child of God; in his essential being he is in kind like God, and all these nobler powers are to be called forth and man is to live the life of God—to be perfect as the Father in heaven is perfect. And in all this love and hope are the great motives, inspirations to move forward to high ideals of the ever becoming. The Old Thought—theology—sees man as fallen, depraved, condemned, lost; a lost world to be saved in some substitutional way, and not as an imperfect being and world to be developed; and hence fear, the fear of endless punishment, and not love, was the appeal of the old pulpits.

In this general field, the new theology is substantially at one with the New Thought; stands for the immanency of God in all nature and life; for the divinity of man and the nobler motivities of the good. The new theologians are Ideal Realists in philosophy. They see both the sense and the subliminal side of man and the universe; but they have not generally realized and accentuated the physical or health side of the harmony of the whole being with the life of God as have the teachers of the New Thought.

It is too much, perhaps, to expect that they should find their way out of the old theology, and the old ideas of cure—calomel and jallop, blistering and bleeding—all at once, and as Ideal Realists in philosophy, they still see the reasonableness and value of sanitary agencies and wiser therapeutics, and the medical world is leading the way in all this and in the healing power of right mental attitude. Sometime mind-cure, faith-healing and medicine will come together in the larger and healthier-mindedness that sees the true and the good in all the schools of thought and religion.

Among the many able writers and authors of the New Thought school, Quimby, Dresser, Dr. Evans, and later Ralph Waldo Trine, Mrs. Gesterfeldt, of Chicago, and a score of others, all good, Mr. Charles Brodie Patterson, editor of the *Arena,* stands easily among the first. Less technical, free from the dogmatic assertiveness of Mrs. Eddy, the thought value of Mr. Patterson is large; the expressive value, or style, is simple, easy, but cultured; and the emotional value, the effect upon the reader, is always helpful.

And this is generally true of the New Thought writers. There is an earnestness, a depth of conviction, of feeling, an appeal to the higher that somehow

reaches the soul and makes life larger and better. All great literature is a birth, an inspiration; not a something made to order. The New Thought is an influx of light and love from the world supernal. It means the dawning of a new and higher social order of living and being; the life of God in the soul of man, not perfect, yet in vision or expression, it holds the promise of the better that is yet to be.

The two latest volumes of Mr. Patterson, "The Will to Be Well" and "Dominion and Power," deal with the great practical questions of the soul-side of living, doing and being. "The Secret of Power," "Finding One's Self," "How to Consume Force," "Faith, Hope, Love in Character Building," "Psychic Development," and "Living the Soul-Life" are sample chapters of the work on "Dominion and Power." "The Will to Be Well" treats of "The Unity of Life," "Demand and Supply," "The Law of Attractions," "Mental Influences," "The Mission of Jesus," "The Religion of Christ," "The Law of Health," and other subjects of vital interest. H. W. THOMAS.

Revealing Love.

As precious pearl brought from its shell,
As diamond ta'en from darkness of the ground,—
Is love that doth its joy in beauty tell,
Or breathes its happiness like rose around!

WILLIAM BRUNTON.

The Development of Our Children.

The tyrant of all tyrants is the little child. The school, standing as it does midway between the family and civil society, partaking of the qualities and supplementary to both, has for one of its chief aims, not to eliminate, but to train this incarnate will. To teach him not to run in the race, basely, against any man, not to crowd, not to use, not to urge his neighbor, but to establish over himself, the power which his untrained natural instincts lead him to use upon others; to make of himself, in short, an individual in the third sense. This is the ideal of the school on the disciplinary side and though it never has, probably never will, reach it for all who enter its precincts, every step toward such an ideal is a step in it, and we dare not despair.

For the kind of individuality which shows itself in special aptitude, the school, as it seems to me, has always been a fair field and is daily growing fairer. We must believe that no human being is absolutely destitute of special capacity; but it is only the great, the remarkable, the overpowering talent which makes itself apparent very early in life. Most of us spend the greater part of our existence groping about for our use, in trying to find out what we can best do. The school, surely, is the very battle field for this endeavor. In the clash of intellects, undeveloped intellects though they may be, of which it is the scene, the real meaning of his existence, the special part which he is designed to play, is much more likely to flash upon the child than in the home, where many of the conditions may be lacking, and where his individuality is likely to be either too much pampered, or too utterly disregarded.—*School and Home Education.*

THE PROBLEMS OF THE SCHOOL THE HOPE OF THE STATE.

VI.

How to Make the Farm Attractive to the Educated.

BY PROF. S. A. FORBES, OF THE UNIVERSITY OF ILLINOIS AND STATE ENTOMOLOGIST.

In the above general form this problem is, I think, insoluble, because farms, people, and forms of education are each too widely various. There are some kinds of people to whom no farm could be made attractive, whatever their education; there are some farms to which no education could reconcile any one; and there are some kinds of education which would tend to spoil any kind of person for any kind of a farm.

It is, however, undoubtedly possible to increase the attractiveness of the average farm to the average man by the improvement of the one and the education of the other, and this double process of adaptation, it seems to me, may be profitably discussed; for many of us have doubtless a very inadequate idea of a highly improved modern farm in a high-grade rural community; and fewer still, I am sure, have any clear notion of an adequate educational preparation for modern farm life.

The improvement of the farm and the education of the farmer are not two topics, but only one; for if the farmer be adapted by education to farm life, the adaptation of the farm to himself will naturally follow. To see how it may be made attractive to him it is therefore only necessary to see what he will do for himself and with his farm when given a fair chance; and my real topic is thus seen to be "The Educated Farmer and His Farm."

In the first place we must recognize the fact that farming, once an almost universal occupation, has now become a specialized calling, like any other, and that a certain native fitness for it is no less necessary to success and pleasure in it than for business, law, or medicine. We should also notice the several well-marked specializations within that calling itself, each particularly attractive to a somewhat different type of man, and each requiring a somewhat different kind of educational preparation. The stock breeder and the dairy farmer, the grain farmer and the horticulturist, the truck farmer and the nurseryman, are as different as the dry-goods man and the druggist, although all of them are derived "by descent with modification" from the all-around farmer of half a century ago.

Furthermore, within each of these varieties of agriculture are still subordinate divisions and specializations and, of course, all grades of excellence. The dairy, for example, includes the little herd of a score or two of common cows indifferently kept in an ordinary barn, their product peddled daily through the streets of the nearest town, and likewise the aristocratic herd of the progressive dairyman, each member of which has been chosen with much more judgment than most of us exercise when we choose our wives, and fed and fostered with a practical intelligence and skill which few of us bestow upon our children. Its products also are handled by methods taken from the bacteriological laboratory, and are sold only in cities and at double the usual market rates.

Again, we must not forget that farming, which was originally only a kind of trade, is now a form of business also. Originally based on routine and empirical prescription, it now makes continuous practical application of a great group of sciences; and it has enlisted in its service and devoted to its advancement perhaps the largest, the most accomplished and the

most productive group of scientific investigators ever engaged in the pursuit of a common end.

The rapidity of its progress, the complication of its processes, the expansion of its outlook, and the relative security of its results, will surprise any one who for the first time becomes acquainted with it in the higher forms of its development, as seen in the establishments of the great breeders of high-grade stock, or in the business of the expert grower and marketer of the choicest varieties of fruit; and the education in high school and college which will really fit the young farmer to choose intelligently his field of operations and to get the most out of it and out of himself, is a very different thing from the form of higher education not long since dominant, planned as that was with primary reference to the old-time pulpit and the court of law.

To attract and attach one strongly to any pursuit or form of livelihood it is first necessary that he should be fitted to succeed in it, for no one will, if he can help it, enter upon a calling, or continue in it, in which he feels or finds that he is doomed to fail. To "make the farm attractive to the educated," therefore, we must first *educate for the farm;* that is, we must provide instruction in those subjects and give training in those processes which enter most largely and most deeply into the farmer's life and work. Farming is not done in Latin or in Greek, or necessarily in French or in German even; it does not consist of an application to the soil of the laws of language or the processes of the higher mathematics; and it rarely calls for the logic of the lawyer's plea or for the forms of philosophy most useful to the theologian.

The farmer educated for success must, of course, know farming as a trade; he must be a good business man, and the better a one he is the better he will farm; he must know the physical and the natural sciences up to a certain plane; and he must have a happy mixture of the scientific and the "practical" in his methods of reasoning and his usual habits of thought. That he must have a strong and well-developed physique goes without saying; and he must enjoy physical activity in itself, for his hours will usually be long and his labors will often be severe. He must be an excellently trained observer and a sound inductive reasoner, for his life is to consist largely in the solution of a series of problems the answers to which are forecasts of his future and the data of which are drawn mainly from his own experience. He must be a good judge of character and something of a leader of men, for much of his work must be done through his employees; and he must have a flexible and a resourceful mind, for he works subject to an ever variable environment, seasonal, meteorological, economic and industrial, so complex in its variety that it never exactly repeats itself. He ought, furthermore, to have a taste, natural or acquired, for technical and scientific reading, for he must read, sift, remember, assimilate, test, by experiment, and practically apply much new and increasingly important matter pouring steadily forth from the national departments and the experiment station press.

It must be clear, I think, that an education for farm life should consist largely of the natural and the physical sciences, studied in their pure forms but worked out to their practical applications; of certain principal branches of a business education; and of a thorough and critical study of the operations and materials of the modern farm. The young farmer's chemistry cannot stop short of a study of the organic compounds, for this is the part of it which will be of the greatest use to him. His biology must reach from the bacteria to the oak and the ox, and must include something of anatomy and physiology and much of variation and heredity and relations to the environment. It must make him acquainted with fungous diseases and insect pests, with correlation and natural selection and the origin of species and varieties, and with the characters and habits of the larger common animals and plants. His physics must at least include heat and light and the principles of mechanics, and his geology must lay the foundations for his study of the origin and peculiarities of soils. And in all these sciences his work must be personal and practical, that he may learn the various forms of the scientific method and may accustom himself to the various processes of scientific proof. The progress of agriculture itself has been so rapid of late years, and the technical branches of such a course are of so recent origin in their modern form that even the names of some of them are novel to most of us—agronomy, thremmatology, and the like—and the contents of many of them are known only to the most recent graduates.

These subjects, necessary to an "education for success" in modern agriculture, will require two-thirds or three-fourths of a four year's college course, with the remaining third or fourth left to improve the preparation for the broader life of the individual, the home, the neighborhood and the state. I say "improve the preparation" quite advisedly, for no one who knows the studies mentioned above, and who has seen a few of the ready, clean-cut, wholesome and attractive fellows who often come out from a course of study made up almost wholly from them, can doubt that such a course alone goes a great part of the way toward preparing for life at its broadest and its best. Enlarge its base in political, social and industrial history, strengthen it with civic studies, and adorn it with certain aesthetic subjects, remembering further that life itself is, after all, the best preparation for a broader and a higher life, and then observe the educated farmer as he begins his work upon his farm.

Having fitted himself by education for farm life, what will he naturally do to fit the farm to himself as both a place of business and a home? What will he do, that is, to make his farm attractive to himself? For one thing, seeing that it is his place of business, he will see to it that it is thoroughly fitted and furnished for the business he has to do. As he is a producer by trade, he will do his best to make of it a perfect instrument of production. He will carefully study, year by year, its capacities and its peculiarities, its strong points and its weak ones, and will come to know what he can do with the various parts of it to the best advantage, as a machinist comes to know by observation and experience just what he can do with each of his machines. He will choose his stock with skill and judgment, and will weed out his herds according to the balance of his detailed account kept for each year with each animal or strain. He will draw his information from every source available as he plans for his crops and maps out his year's campaign. He will study markets, probabilities, demands and sources of supply, and will keep an open mind, but a calculating judgment, for all new ideas. In short, he will improve his plant and develop his business, like any other business man.

He will think himself fortunate, if he ever ought to have been a farmer, that he is to live and work with the most interesting class of objects on the surface of the earth; that is, with living animals and plants. No one can understand rural character or appreciate rural life who does not understand and appreciate the strong and constant bond of more or less sympathetic interest which the farmer feels for his flocks and herds, and even for his growing crops. This is an inexhaustible source of primitive natural feeling which a true education will not sophisticate, and the intensity of which, in each individual case, is in no small degree the measure of the man. Witness the names of high dis-

tinction and of poetic sentiment with which leading breeders christen the kings and queens and princes of their herds. No nomenclature can be too fine or too glowing to express the pride and admiration which their owners and producers feel for such bovine aristocrats as Burnbrae Chief, Daring Knight, Lavender Gloster, Nonpareil of Clover Blossom, Prince of Tebo Lawn, Sweet Violet, Princess Maud, Maid of Honor, Queen of Beauty, Queen of Hearts, Meadow King, Red Raven, Mary Belle of Locust Grove—all names given, with a score of others like them, on a single page of a recent stockman's journal. I have ceased to wonder at the kind of feeling betrayed by an old gentleman several years ago in closing a long discussion on the comparative merits of various breeds of swine. "After all," he said, "any man will succeed the best with the kind of pigs he loves the best."

It is true, as a general rule, that any man will love the best the things he knows the best, and for this reason our farmer educated for success is educated for enjoyment also. Undoubtedly the love of beauty first arose as an emotional response to the forms and colors and movements of the natural world. To that, indeed, we must still go back for the deepest, the strongest, and the most primitive sources of aesthetic pleasure; and an education which enlarges and refines our knowledge of things common in the country immensely increases at the same time the attractiveness of country life.

In the fact that the farm is a family home as well as a place of business, the farmer's situation differs from that of his city friend, in some respects to his advantage, and in others to his detriment. It is to his advantage that the surroundings of his home are wholly under his own control. He can do what he will with his own, without annoyance, hindrance, or interference from neighbors of any kind. It is a disadvantage which he must guard against that this business is likely to crowd on his home, to invade it, to take permanent possession of it, and to smother out all genuine home life. He may, however, if he will, easily enjoy the conveniences of a close proximity of residence to place of business and at the same time keep the two almost as distinct as if they were separated by an hour's ride on a suburban train.

I know a man, a master of agriculture in more senses than one, who takes daily pains to do all his farming on his farm and to keep all that out-of-doors, and in his home he lives the life of a cultivated gentleman with his family and his friends. His premises are so arranged that all unsightly features of a farm environment are out of view from his lawn. He studied landscape gardening in his college course, and he has planned and planted his grounds, at no unusual expense, in a way to produce some admirable landscape effects. He was the first in his community to put a modern bathroom into his house, and now nearly every farm house within ten miles of him has its bathroom and its means of sewage disposal. If we drop into the sitting room of such a friend, or take dinner with his family of an evening, we shall see no more unsightly intrusion of his business into his family and social life than would be seen in the home of his physician or his banker. And then, how clean, how broad, how untrammeled and free are his home premises and surroundings! What scope he has had, and how skillfully he has improved it, for the exercise of an invidual taste and a cultivated discretion! Avoiding the smoothness and smugness of the suburban lot, he has simply humanized a bit of rural landscape, leaving it still delightfully rural, still perfectly harmonious with its rustic neighborhood.

Our countryman, properly trained for country life, will, if he is the right kind of a man to begin with, co-operate or lead in all that tends to the improvement of his material, social, political, educational, and intellectual environment, thus helping to develop and maintain a kind of rural life which adds to the charms of the country some of the best of those of the town. With main roads comfortably passable at all seasons and excellent in most; with the trolley car speeding past his farm and stopping for him at the raising of his hand; with his mail delivered daily, and a network of wires binding his neighborhood together into a social club, connecting it also with the telephone exchange of the nearest town, he is no longer a social solitary, but feels himself always a member of a powerful and well-knit social group; and this company of his kind is not so large or so heterogeneous that his individuality is submerged, as in city life, or his power of initiative lost.

On the contrary, the individual is nowhere so efficient, socially and politically, as in a high-grade country community; and one intelligent, right-minded, tactful and reasonably persevering man can accomplish almost any good thing which a rational ambition might desire. If he thinks that his schools are poor, he can see to it that they are made better, for there is no highly elaborate and firmly fixed system of educational administration to withstand his efforts. If he would like to see better bridges built, or country roads improved, he can get himself elected road commissioner, and the thing is practically done. If he shows friendly feeling and good judgment, if he is public-spirited, business-like and economical, his community will back him up in any reasonable public enterprise, and there are no mountains to move as a preliminary.

In such a situation, one competent for country life and predisposed to its enjoyment will feel himself fortunately placed; and however far his actual situation may fall short of that here presupposed, it is for him to do his best to realize some such ideal on his own place and in his own neighborhood. The gradual improvement of his farm and of its equipment, the gradual development of his home and the betterment of his community, together with the incidental pleasures inseparable from rural life, will make the right kind of a farm rightly situated attractive to the right kind of a man rightly educated; and of these several items the most important is the man, and the next is his education. With these rightly chosen, it is a very poor farm in a very poor community which cannot be made a wholesome and a satisfying home and an admirable place in which to rear a useful and a happy family.

The Backs of Books.

Whether happily I go
Plodding through a folio,
Or in friendship merely look
At the outside of a book,
Just a "Comrade, hail! Good day!"
Books are gainful either way.

When the morning's at the dew,
See me pass them in review:
Lanier, Browning, Tennyson,
Ruskin, Shelley, one by one,
Each a title memory,
Vigor or serenity!

Why, here's Hood, the merry man,
Carlyle, growling out, "You can!"
Kindly Lamb's contagious cheer,
Lowell, Dickens—all are here!
Courage, pureness, happy looks,
Gathered from the backs of books!

When I know a friend is true
And have read him through and through,
Sometimes he and I shall sit
Quiet in the joy of it.
Books and men are often best
By their silences expressed!

—*The Congregationalist and Christian World.*

To Young America.

In spite of the stare of the wise and the world's derision,
Dare travel the star-blazed road, dare follow the Vision.

It breaks as a hush on the soul in the wonder of youth;
And the lyrical dream of the boy is the kingly truth.

The world is a vapor, and only the Vision is real—
Yea, nothing can hold against Hell but the Winged Ideal.

Edwin Markham.

A Few Thoughts.

The year that has passed beyond the imaginary line where the cycles roll was fraught with rare and thrilling misfortunes. The thousands that died by the crater's blast at Martinique, the thousands crushed to death by the earthquakes in Russia, the sundry disasters that overtook humanity all over the earth and on the sea; the dreadful persecutions to which the Jews were and still are subjected in Roumania, all these make the year 1902 of mournful memory. A pall fell upon the souls of men; faith grew faint and rebellion rife in the hearts of the best at the enormous horrors. And yet how much more merciful than man is nature. The dead at Martinique and those in the Caucasian mountains are remembered and mourned as are all that live and pass away. In the shadow of time man finds surcease from grief be it ever so poignant; the wrath of nature like angry thunder, be it ever so grim, passes, but man's cruelty to man remains active, ever grim, ever fierce, ever harrowing, ever relentless. What if nature were as merciless to the Roumanian as the Roumanian is to the Jew? What if he sowed and dared not reap? What if he were made to feel all the tortures he inflicts? What if all cruel people were made to feel the pangs they cause to others? Then, ah then, this world would be one great madhouse, and humanity would cease to exist. Fortunately there is a limit to all things, even to man's inhumanity to man. For as we are advancing in civilization, so are we also advancing in grace and a keener appreciation of our duties to our fellow men. Today we have a John Hay who sends out a reminder that there are a few savage beasts who appear in human guise. Tomorrow these very beasts may awake to a sense of their own viciousness and trim their nails and live up to what they pretend. Patience, my friends, and all will be well. Let us hope for the best and look 1903 cheerfully in the face.

* * * * * * *

The religious "amalgamationists" in the House of Israel are overjoyed that this year Hanukah and Christmas have walked in arm in arm. The diffident Jew may light as many candles in his room as he likes and hug the delusion that none will point at his house as Jewish. The "liberal" Jew may have a Christmas tree. The *Parush Shichma*—the double-faced preacher—may run on in a tirade of seasonable platitudes. The orthodox may don his armor and fight the Christmas Mills. All in all it is the finest season of opportunities for everybody and really hurts no one. As a civilizer Christmas is a splendid festival, because it has become in our day what the good old Purim was to our fathers. Man remembers his fellow man; gifts are sent to friends and neighbors and a general gladsomeness prevails. Nothing is so contagious as joy, nothing so healthful, nothing so truly divine. Few of the so-called "Christian" populace are conscious of the cause and few care. And it is well. Where dogmas are forgotten true religiousness comes readily to the surface. When thousands are fed by the Salvation Army, who would stop to cavil about matters of creed? When one sees the poor human wrecks that line the street eagerly waiting to get their Christmas dinner, the mind refuses to sit in judgment to decide which is fact or fancy, the birth of Chrst or the crock of oil that yielded illumination for a week. When a Jew feeds ten thousand boys, one is not apt to quarrel with the report of a similar feat by another Jew two thousand years ago. One is as much of a fact as the other. With us the question ought to be how many of God's creatures can we make happy, and succeeding the question should be the deed, no matter in whose name and regardless of the cause. That religion will always stand the highest the professors of which act the noblest. As Christmas has become the day of great deeds to poor humanity, Christianity has scored a point. Judaism will score a point when its professors shall appoint a day of universal joy, when the Jews shall seek out the poor and feed them, the naked and clothe them, the homeless and give them shelter. A religion is evanescent if its structure consists in a few prayers and sophistical pyrotechnics that are gotten out with regular periodicity. There must be a certain recrudescence of religion—a great deed that shall give it a reason for existence. It is said in the Talmud that sins between man and man the Day of Atonement does not obliterate unless the man so sinned ask his brother man's pardon. It is therefore necessary to *do;* thus only can one meet the highest demands of religion. To offset the great influence the Christmas idea is exerting upon the American Jew, the reformed synagog ought to inaugurate something in the nature of a purely human festival that shall bring forth a similar amount of gladsomeness. It is necessary for its self-preservation.

ADOLPHE DANZIGER.

Chicago, Ill.

A Case of Schurz or Blouse.

Minister Wu Ting-fang promises to write two books on America when he returns to China, whither he has been called to take charge of the work of revising and codifying the laws of his country.

His experiences in the United States have been many, and some of them unique. On one occasion he and Carl Schurz were both to make addresses before a university audience. Schurz had spoken to the students before, and when they saw him on the platform they called out, "Schurz!" "Schurz!"

The Chinese Minister, conscious that his silken blouse, worn outside his trousers, might have awakened what he knew to be the easily provoked irreverence of undergraduates, mistook the salutation for "shirts." Whereupon he rose, bowed, and smilingly adjusted his robes, displaying the evident comfort he enjoyed in wearing them.

Now the students took up the cry in earnest, and "Schurz" readily became "shirts." The uproar of their merriment rang lustily throughout the auditorium.

Even the bland and philosophic Minister Wu began to display embarrassment.

"Don't pay any attention to them," whispered Mr. Schurz; "they mean me."

"Oh, is that all?" exclaimed the Chinese Minister, and sank back into his chair, vastly relieved.—*Saturday Evening Post.*

"He who sings drives away sorrow," but often causes sorrow to his neighbors.

"All true love is grounded on esteem," but esteem often rests upon no foundation.

"What costs nothing is worth nothing," which is also true of much which costs much.

THE SUNDAY SCHOOL.

Second Series—A Study of Special Habits.

By W. L. SHELDON, Lecturer of the Ethical Society of St. Louis.

CHAPTER XIV.

HABITS OF PLAY.

Proverbs or Verses.

"Play not with a man until you hurt him nor jest until you shame him."

"An hour of play discovers more than a year of conversation."

"What is sport to the cat is death to the mouse."—*German and Danish.*

"What is play to you is death to us."—*Fable of Boy Stoning the Frogs.*

"Play is not for gain, but sport."—*Geo. Herbert.*

"Play—that is, activity, not pleasures—will keep children cheerful."—*Jean Paul Richter.*

"A jest driven too far brings home hate."

"Work while you work,
Play while you play,
That is the way
To be happy and gay."

"Better lose a jest than a friend."

"He that would jest must take a jest,
Else to let it alone is best."

"A day's pleasures and a year's grief."

"A man of pleasure is a man of pains."—*Young.*

"Fly the pleasure that will bite tomorrow."

"We should play to live, not live to play."

"What is play to the strong is death to the weak."

"There are games which it were better to lose than to win."—*Latin.*

"The more skillful the gambler, the worse the man."—*Syrus.*

"He who hopes to win what belongs to another deserves to lose his own."

"Many players lose in an hour what they cannot gain back in a lifetime."

Dialogue.

When you see boys and girls running up and down the street, chasing each other, moving around in all sorts of ways, leaping, jumping, talking, laughing—what do you say they are doing?

"Why," you exclaim, "they are at play; they are amusing themselves." But is there any sense in that, any purpose or good in it?

"No," you tell me, "it has no special purpose; nothing to do with 'good.' It is just play." Yes, I know. But what is it done for? Why do you run and jump and laugh and talk, and like to go out together and amuse yourselves?

"Oh," you answer, "there is no reason. We just like it. It is pleasure and nothing else." But don't you think it is rather foolish then to be doing something that has no purpose in it, no special good in it one way or the other? Don't you think one ought to be a little ashamed of wasting one's time in that way?

"Well," you assert, "if we ought to be ashamed, at any rate we all do it." Yes, but if somebody told you that you ought not to play and advised you not to play any more, do you think you would follow his advice? "No," you answer, "we should go on playing just the same."

After all, then, you assume, do you, that it is perfectly right and just to play, to have a good time, even if there is no reason in it?

But suppose boys and girls never did anything but play from morning till night all the year round. Would it be all right? "No," you confess, "we suppose not."

Yes, but you said it was right to play, to amuse one's self, even if there was no purpose in it. Then why not play all the time, never do anything else? "Oh, well," you add, "that would be another thing; it would injure us, do us harm."

Why should it do you any harm if play is natural and right? "As to that," you answer, "if we played all the time we should not improve ourselves. We should never become educated."

But you would grow up just the same; you would become men and women, even if you never did anything else but just play? "Yes and no," you answer. "A person might be grown up and yet not exactly be a man or a woman."

Well, then, what would he be? "Oh," you explain, "a sort of a child." You mean that a grown man or woman could be a child? What sense is there in that? "Why," you point out, "they would act just like children, and not work or be serious like grown men and women." Are you not serious when you play? "No, not exactly," you answer. Well, what are you doing? "We are just amusing ourselves," you say.

Then what do you think "being serious" implies, unlike just amusing one's self? You add: "It means thinking about tomorrow, working with some purpose in view, doing what we are doing now so that it shall have some kind of a result at some future time."

In play, then, you think only just of the moment when you are playing, only of being amused, while "being serious" means thinking about the future, having some reason for what you are doing?

Which persons are given more to play, grown people or children? "As to that," you say, "of course children play much more than grown people." And why? "It comes natural," you answer. "Children care more about play." Then how would you feel if a grown man or woman were given to play just as much as children are? Would you think as highly of them?

"Not by any manner of means," you tell me. But why not, if play is natural? "Oh," you insist, "they are not children." Why is it that you would rather despise grown persons if they did nothing else but play, or if they were given to play as much as children?

"Well, for one thing," you continue, "if they were to live in that way there would be nobody to care for us or provide for us as children. Somebody must be serious in order that we can live."

But it strikes me it is rather selfish that you should want grown people to be serious just so that you can amuse yourselves and have a good time.

"Yes," you add, "but there is more besides; a grown person has all his education, all his experience. He has powers of strength which we do not have. He would be wasting it all, if he did nothing else but play."

Then you mean, do you, that if we *waste* our capacities or our strength and do not use them to a purpose we do wrong? You feel somehow that merely thinking all the time about amusing himself and nothing else, for a grown man would not be right, or that it would not be right if he did it as much as children do? You assume that grown people somehow ought to be more serious.

What do you think play really does for a grown person? What is the use of it all? Let me ask you, for instance. Suppose you are extremely tired, after playing or working very hard indeed, tired in mind and body. What do you like to do? "Rest, and do nothing more," you say?

Now when a grown man is tired—suppose he has worked very hard all day—what does he like to do in the evening? Does he care always to just rest and do nothing more? "No," you tell me, "he may like to amuse himself."

Do you see, then, any purpose that play may serve for a grown person? If that is what he likes to do when he is tired, then what good may it do for him if he goes and amuses himself with play of some kind?

"Oh," you assert, "it rests him." Yes, that is the whole point. When people are grown up, they want to play oftentimes just in order to get rested, so that

they can work better. It is, therefore, a good thing to try and encourage our fathers and mothers to amuse themselves, have a game, or to go out in the evening just for the sake of getting rested.

But does it strike you that when you play with all your might and main it rests you? "No," you assert, "afterwards you feel tired."

Then play evidently tires children and rests grown people. Now that you have found that play does something for grown people, can you think of any purpose it serves for children?

For instance, when children are romping, running, playing together, what effect may it have on the body? What is the way, for instance, to make the body grow; to make the muscles strong? "Exercise," you answer. Then it may help to develop the body or strengthen the muscles when you are not thinking about it.

What is the difference usually between the plays or games of grown people and the plays or games of children? Can you name some of the amusements of grown people? "Chess?" you say. "Whist?" Now what part of themselves are they exercising when they play whist or chess; their muscles? "Not much," you answer. "Rather their minds."

But how is it when you are out playing in the street, having running games; what part of yourself is very active; your minds? "Yes, to some extent," you assure me. But your minds more than anything else? "No," you admit, "our muscles or body."

Then with children play means rather an exercise of the muscles of the body, whereas with grown people it often implies using a certain part of their minds. When, however, you are at a game of any kind, what are you trying to do? Suppose it is baseball or something of that kind? "Oh," you say, "we are trying to win the game. Trying to beat some other boy or some other girl? Is it that? "Yes, surely."

But does it not strike you that doing anything of that kind is selfish? Are you not trying to get ahead of some other boy or girl; to surpass them if you can; or to keep them back if possible? Now, would this not be the same thing as if among grown people one all the time were trying to get ahead of somebody else, to keep him back and not let him succeed?

"No," you insist. 'In the one instance it is only play. And play is not serious. It only pertains to the immediate moment."

You mean, do you, that in play you are not trying to get ahead of the other for your whole life? Well, if so, that is a very interesting point.

Suppose in the struggle of earning your living you kept another person back by forcing yourself ahead of him. What do you do to him? "Oh," you confess, "we injure him. Besides helping ourselves forward we prevent him from succeeding."

But how is it in a game? "Why, in that case," you tell me, "it is the other way. There is no injury done if one wins and the other loses, because it is a mere game."

If play in the effort to win is not selfish, did you ever see a boy or girl who was selfish in play? "Yes, indeed," you exclaim.

But how is that possible when you say there is nothing selfish in trying to beat others in games?

"Why," you answer, "one could try to keep all the pleasure for one's self and not let others share in the game."

Do you think, for instance, that if there was a game at which only four could play and five were present, it would be selfish for four of them to go on playing all the while and leave the other one out? "Yes, surely," you confess.

But why? It is only play. What could you do and yet have your game? "Oh," you reply, "we could take turns, letting the fifth person now and then join in and one of us step out for a while."

But is there any other way by which people could be selfish in play? selfish in the game? "Yes," you answer, "they can be disagreeable."

What do you mean by that? "Oh, they can be cross or out of sorts when they do not win or are not coming out ahead." But why is that selfish?

"Because," you explain, "it makes the others feel uncomfortable; it spoils the pleasure of the game." You think, do you, that those who play in the right spirit ought to be cheerful and pleasant, even if they are beaten? But is that an easy thing? "Not very," you admit.

I wonder, too, whether you have ever seen boys or girls who, right in the middle of the game would stop, break it up and say, "I won't play." What did they do it for? "Oh," you answer, "just in order to be disagreeable; perhaps they could not have their own way. They wanted the game run just in the manner they liked, whether the others wanted it that way or not."

Where there are eight or ten boys and girls playing together, and one or two of them wants it one way, and the others want it another way, is it right for the one or two to decide? "No," you insist, "that would be selfish, because they would be only one or two, and there would be so many more who preferred to have it the other way." Yes, there is nothing much more selfish than the habit of saying, "I won't play," just because one cannot have things exactly the way one wants them.

What if there are several persons, either grown people or children, who talk of starting a game, and one of them happens to be very skillful at it and another very weak. How would it strike you if the first individual started that game merely in order to show off or to make the unskillful person appear contemptible?

"You think that would be rather selfish?" Yes, but why? It is only play, and in play you say it is all right to try and beat the other. "True," you add, "but they ought to be more evenly matched; otherwise there is no real victory. It would be nothing more than showing off."

Have you ever noticed how persons who are really fond of nice games much prefer to play with those with whom they are quite evenly matched? "Yes," you say, "that is often true."

What do you suppose is the reason for this? "Oh," you answer, "they do not feel that there is any real victory where they do not have to use their best skill."

I wonder, by the way, if in a game you have ever seen how occasionally some person does not try to play well or as well as he knows how. When you are playing with such a person does it make any difference to you? "Oh, decidedly," you reply. "That would be selfishness on his part. If the person does not try his best there is no actual victory in defeating him."

You think even in play one ought to do one's best or work with all one's might? You feel that one should not even play at play, do you; otherwise it would strike you as selfish?

But suppose on the other hand one did the other thing and played at his work, how would that seem? What if three or four persons were all working together to accomplish something and one of them worked carelessly, just as if it did not matter much, dealing with it as if it were a kind of play. Would that seem all right?

"No," you insist, "that is just about as bad as being careless in real play; it would be selfish. It would be making the others do more than their share."

But how would it be if one were just doing one's own work and played at it? What would you understand if

it were said to you that a certain person always played at his work? Does not one work hard at play?

"Oh," you insist, "there is a difference. "At real work a person must keep steadily at it, whether he likes it or not, whereas in play he may stop when he is tired or does not want to play any more."

It strikes me that we have learned a great deal about play and found out that it has many sides both for grown people as well as for children.

Points of the Lesson.

I. That it is rirght to play just for the sake of play.

II. That children are entitled to play more than grown people.

III. That in play we think only of the moment. In work we think about the future.

IV. That play to children is not only amusement, but exercise, as a training for the body.

V. That play to a grown person is rest, mainly because it is *diversion.*

VI. That children play more as exercise for the muscles, grown people as exercise for their minds.

VII. That setting ahead of another person in play may not be selfish, because it is only play.

VIII. That selfishness in play may consist in not sharing the game with others, being disagreeable or cross when one is beaten, insisting on one kind of a game when most of the others wish another kind, trying always to have one's own way in the game, and in many other ways.

IX. That when we play we ought to do our best, else we are not fair to the others in giving them a chance to win a real victory.

X. That we ought to play at play, but never to play at work.

XI. That play for adult people should not be carried so far as to weaken their energies for the work they have to do. The best kind of games are those which are a rest and a diversion, and yet which may, without our thinking about it, improve us in one way or another all the while, by developing the body or the mind.

FURTHER SUGGESTIONS TO THE TEACHER: There is enough in this lesson for two or three sessions with the class. If a few points could be lodged in the mind with regard to play among adults as well as children it may be of service. We do not wish to throw a contempt upon amusements or diversions. On the other hand, we should like to make young people think concerning them, in considering the value of different kinds of play or amusement. There might be some talk concerning the Code of Honor in play. The point could be raised as to when it becomes mean to try and win a victory over an opponent. There could also be some discussion concerning what we understand by "fair play." The teacher should dwell on the phrase used by adult people, "foul play," as applying to very serious matters, where real play is not involved at all. Show how this term arose through a defiance of the Code of Honor among young people in their games. Foul play in amusements may lead to foul play in real life. The subject of the "Ethics of Games" is one which could be discussed by young people of any age, or even by a class of adults. The particular topic of "cheating in play" we shall however reserve more especially for a future lesson on the subject of "Cheating." Opportunity may be offered to bring in a great deal of ethical instruction in the discussion, which is sure to arise on each of the points introduced, because of the natural interest in the subject on the part of the children. The teacher may be somewhat dubious as to the "intellectual" features of amusements among adults. The children may also be disposed to dispute this point and to cite the athletic sports of grown people as an example to the contrary. The distinction can only be drawn in a general way and could be passed over if desired.

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THE FIELD.

"The World is my Country; to do good is my Religion."

To 1903.

Come in! I said to nineteen hundred three,
It is for you I sat up late:
Lay down your roll of prose and rhyme.
Be welcome, youngest child of time.

When yonder timepiece tolled the hour
We bid adieu to nineteen hundred two;
We watched him out midst joy and gloom,
"Twelve" took his train to centuries' tomb.

Come! Never mind your weal and woe,
The ways are strange we mortals go.
Some, like a tree, root to the home;
Others, like vines, are born to roam.

Unfold your roll, the clock strikes one;
Whate'er my lot, God's will be done;
Grant just one wish—that those most dear
May find in you "A Happy Year."

—WILL B. CORWIN.

CHICAGO, ILL.

Ethical Schools.

A public meeting in the interest of moral education will be held under the auspices of the Society for Ethical Culture on Saturday evening, January 24, in Steinway Hall at 8 o'clock. Wm. M. Salter will preside and open the meeting with an address on the "Necessity of Ethical Schools in the Time of Theological Change." Mr. W. L. Sheldon, lecturer of the St. Louis Society, will speak on "Methods of Moral Instruction in the St. Louis Ethical Society." (The St. Louis Ethical School is one of the largest and most successful in the Ethical movement.) It is hoped that Miss Zona Vallance, an Englishwoman now on a visit to this country, will speak on the work of the "Moral Instruction League of London."

Professor Nathaniel Schmidt of Cornell will make the closing address on "The Comparative Methods in Theology and the Opportunity it Gives to the Teachers of Ethics." All interested in education and particularly teachers and parents are invited to attend. Mr. Sheldon will address the Ethical Society the following Sunday morning at Steinway Hall.

Foreign Notes.

THE MUSEUM OF THE REFORMATION AT GENEVA.—The last annual report of the president of the society having this museum's interests in charge contains some further interesting evidences of the re-awakening of interest in the Protestant Reformation in general and the work of Calvin in particular. The president distinctly attributes this re-awakening in no small measure to Mr. Brunetière. "Though he aimed to turn the Genevans away from Calvinism," he says, "the eminent academician could not do otherwise than pay such a tribute to the great reformer as was precious for us to receive, and made us feel once more how much reason we have for wishing to collect at Geneva all memorials of the Reformation and seeking to make them better known.

He speaks also of the lectures of Professor Doumergue, "the eloquent biographer and defender of Calvin," which have "dissipated more than one legend and many a prejudice, and

helped to a more impartial appreciation of the character and spirit of the organizer of the doctrine and the ecclesiastical life of the Reformed Churches."

Volume two of Professor Doumergue's life of Calvin is about to appear and volume three is in preparation. The latter will include a full description of the Geneva of the sixteenth century. While this volume will not be sold separately from the four others which make up the life, the author has made an offer to the Society of the Historical Museum of the Reformation, which was most promptly and gratefully accepted, namely to publish separately this description of the City of the Reformers to be sold by the Society. It will appear with in the year under the title: *Genève au XVIme Siècle. La Ville, la Maison et la Rue de Calvin* (The City, House and Street of Calvin).

During the year the custodian of the Museum, Mr. Denkinger, has given an illustrated lecture on the "Beginnings of the Reformation in Geneva" to audiences numbering from 60 to 2,500 persons in Geneva, Speyer, Schaffhausen, Colmar, Strasburg, Worms, Heidelberg, Friedrichsdorf, Dormstadt, Carlsruhe, Bretten and Basel, thus bringing the Geneva society into touch with German protestants as well as raising the money for the stained-glass window contributed by French Switzerland to the Memorial Church of the Protest of 1529 at Speyer. This window represents Farel urging Calvin to remain in Geneva. Mr. Denkinger was consulted by the sculptor engaged on the statue of Calvin for the Melanchthonium at Bretten, as well as by the artists who are executing the Speyer window. Visits to the Zwingli Museum of Zurich and to the Melanchthonium at Bretten gave valuable hints for the Geneva institution, while serving to show that its collections are already more valuable than had been realized.

In the way of portraits the society has aimed to secure at least photographs of portraits of all the principal reformers. It has already received some valuable gifts in this department, including one collection of 73 portraits of Swiss, German, French, English and Dutch theologians of the sixteenth and seventeenth centuries, and another comprising 60 portraits of Calvin, 24 of Theodore Beza, 71 of St. Francis de Sales, 114 of Genevans, 214 of Augsburg theologians, with a miscellaneous lot of 238 protestants and 7 catholics.

Its collection of medals is also interesting, including quite a number of the tokens, of rather crude workmanship, formerly given to church members to prove their identity when presenting themselves for the Lord's Supper. According to this Swiss report a similar custom still prevails in certain English and American churches. It has also various medals struck in Strasburg and elsewhere for festivals of the Reformation, medals of Bullinger, Oecolampadius, Calvin, Zwingli, Luther and John Huss. The most important is a Zwingli medal by Stampfer dating from the sixteenth century, the time of the great Swiss reformer's death and supposed to be an authentic representation of his features. A beautiful silver medal commemorates the three hundred and fiftieth anniversary of the Reformation in Geneva.

The museum library is still small but one rather interesting possession in the book line is a History of Calvinism, whose mark of earlier ownership is the book plate of Cardinal Mermilliod, one of the cleverest, most impassioned opponents of protestantism at Geneva. Various valuable contributions in books and money are noted.

As to the future, plans are already under consideration for a general conference of protestant historical societies on the three hundredth anniversary of the death of Theodore Beza in 1905, and for commemoration of the four hundredth anniversary of the birth of Calvin in 1909. Professor Doumergue of Montauban and Dr. Kuyper, head of the Calvinists of Holland, are actively interested in the latter project, which will be an international affair, with an executive committee representing the Calvinists of Switzerland, France, Holland, Scotland and Germany.

Finally, the president of the society mentions with satisfaction that "a scholarly American Calvinist from New England, Professor Foster, has come to spend the winter in Geneva, in order to study the growth of what he calls 'the Puritan state' in our city under the influence of Calvin." Mr. Foster intends to call the attention of his compatriots to the opportunity to make Geneva an international center for study of the history and influence of the Reformation.

M. E. H.

Love wore a threadbare dress of gray,
And toiled upon the road all day.

Love wielded pick and carried pack
And bent to heavy loads the back.

Though meager fed and sorely tasked,
Only one wage Love ever asked—

A child's white face to kiss at night,
A woman's smile by candle light.

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Studies of Trees in Winter, Huntington, net $2.25.
New France and New England, Fiske, net $1.65.
The Diary of a Saint, Arlo Bates, $1.50, net $1.12, postpaid $1.25.
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